

# CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, APRIL 3, 1840.

NO. 3.

THE CHRISTIAN SECRETARY,  
PUBLISHED EVERY FRIDAY MORNING, AT THE  
Office, corner of Main and Asylum Streets,  
Third story, entrance 184½ Main st.

## TERMS.

Subscribers in the city furnished by the carrier at  
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance  
with a discount of twelve and a half per cent. to  
agents becoming responsible for six or more subscri-  
bers.

ADVERTISEMENTS will be inserted on the usual  
terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects  
connected with the paper, must be addressed to the  
Editor—post paid.

Printed by WALTER S. WILLIAMS.

## COMMUNICATIONS.

For the Christian Secretary.  
SERMONS FOR THE FAMILY. NO. 15.  
On Baptism.

"Buried with him in baptism." Coll. ii. 12.  
Baptism is an act of Christian obedience,  
which our Lord requires of all who love him.  
Let us see first what Baptism is—secondly, who  
may enjoy it; and thirdly, what are the benefits  
of this ordinance.

First. What is Baptism? Permit us here to  
state with the apostle what it is not. It is not  
the putting away of the filth of the flesh, (as  
some might say by observing its performance,) but  
the answer of a good conscience toward God,  
by the resurrection of Jesus Christ. Again—It  
is not circumcision, for that was a bloody cere-  
monial rite under the law, and had no resemblance  
to baptism. But in the affirmative, Baptism, that  
is water baptism, the ordinance of which we  
speak, is a burying in water, in the name of the  
Holy Trinity, a disciple of the Saviour.

As we learn there is one Lord, one faith, and  
one baptism, we need not but understand one  
way to be sure of the right way. That baptism  
is a burying in water, is plain from the baptism of  
the Saviour in Jordan. That he came up out of  
the water. That John baptized in Enon near to  
Salim, because there was much water there, and  
Philip baptized the Eunuch in a certain water.—  
They went down both into the water, both Philip  
and the Eunuch; and he baptized him, and when  
they were come up out of the water, the Spirit  
of the Lord caught away Philip. Others were  
baptized by the river side.

It is frequently called a burying, as in our text.  
Buried with him in baptism, wherein also we are  
risen with him through the faith of the operation  
of God, who hath raised him from the dead. In  
early times, all who were baptized, were thus bur-  
ied. Know ye not that so many of us as were  
baptized into Jesus Christ, were baptized into his  
death? Therefore we are buried with him by  
baptism into death. It is also called a planting,  
&c. There is nothing said in the Bible about  
any other water baptism than burying in water,  
and this is the meaning of the word baptism when  
translated—Immersion, Burying, &c.

Secondly. The subjects, or who may enjoy  
baptism? All those may be baptized who be-  
lieve to the saving of the soul. We have no evi-  
dence that any were baptized in the apostles' days,  
who did not confess Christ. "If thou believest  
with all thy heart, thou mayest." The Eunuch answered,  
"I believe that Jesus Christ is the Son of God." Peter said,  
"Repent and be baptized, every one of you." Teaching  
is placed before baptizing in the Saviour's great  
commission.

Thirdly. The benefits of baptism? 1. In  
baptism we prove our love by our obedience.—  
The Saviour says, "If ye love me, keep my com-  
mandments. He that keepeth my commandments,  
he it is that loveth me. 2. It increases our  
strength. They that wait on the Lord, shall re-  
new their strength. 3. We hereby confess Christ  
before men, before many witnesses, and witness  
a good confession. 4. We show that we are  
dead to the world, buried as it is to its sins, and alive  
to God. That we believe in him who died and  
rose again, and hereby testify our faith in the  
resurrection of the body.

"Buried with Jesus!" pleasant grave!  
In Jordan's stream his body lay.  
Then rose to show his power to save,  
And lead his children in the way.

"Buried with Jesus," yes I love  
To ponder near the water side,  
And lift my soul to God above,  
And yield me to the crystal tide.

Then in the grave I would repose,  
Till Christ shall come to burst my tomb,  
Then rising over all my foes,  
Shout vict'ry o'er death's darkest gloom. E.

For the Christian Secretary.  
THEY—BEGAN TO MAKE EXCUSE.

Christian reader, do you always attend meeting  
on the Sabbath? Is your seat in the house of  
God invariably occupied by yourself? Are you  
promptly at your post whenever the sacramental  
host is marshalled? To these questions we can  
anticipate a variety of answers. And now my  
dear brethren and sisters, don't throw down the  
paper and say the writer is impertinent; that he  
has no business to ask such questions, &c. &c.—  
but first give him a candid hearing. By the way,  
do you take the Secretary? If not, just  
borrow it and read this piece, and then go and  
subscribe, and pay for it in advance. Don't "be-  
gin to make excuse"—you will never regret it—  
for to a humble, devoted, and Christ-loving Chris-  
tian, the revival intelligence is worth more than  
all the political matter there is published.

But to return to our question. Do you con-  
stantly attend upon the public services of the  
sanctuary? "Why," says one, "I must cer-  
tainly regard it a duty; and ought to esteem it a  
privilege to assemble with the people of God on  
the Sabbath, but—I am not always present. Some-  
times I am so fatigued with the labors of the pre-  
ceding week, that I do not feel able to go. Some-  
times it is cloudy, or foggy, and 'looks so much

like rain" that I dare not venture out, lest I should  
"take cold." And if I am out of health, it fre-  
quently happens to be on the Sabbath; so that  
on the whole, I cannot get to meeting very con-  
stantly."

Another always goes when they have a "new  
minister," or there is a baptizing—or some are  
to be added to the church—and perhaps occa-  
sionally on a very pleasant day, when there is  
likely to be a good many people out. There are  
some who live so "far off" (though perhaps no  
more than a mile or two) that they seem to feel  
justified in staying at home a part of the time.

One does not like the minister very well—he  
speaks too low, or too loud; too fast or too slow  
—or he is so tall, or so short, &c. Another has  
a very ineligible, uncomfortable seat—and another  
stays at home because he cannot afford to pro-  
cure one.

It were an endless task to notice all the ex-  
cuses and apologies made by professing Chris-  
tians for absenting themselves from the public  
worship of God on the Sabbath. But I have a  
word or two for those who are beginning to make  
excuses.

It is your indispensable duty to be found in the  
congregation of those who keep holy day, unless it  
is absolutely impossible.

1. It is a duty you owe to God. You believe  
he requires you religiously to observe the Sab-  
bath by devoting its hours to his service. You  
believe that the preaching of the gospel is one of  
Christ's institutions—a means of converting sin-  
ners—and promoting the Christian's growth in  
grace. And will God bless you with the light of  
his countenance while you voluntarily forsake  
the assemblies of the saints? And absent yourself  
from the place where he has promised to meet  
with his people.

2. It is a duty you owe your covenant brethren.  
You have solemnly promised to walk with them  
in all the ordinances and institutions of Christ's  
house. You have covenanted to watch over them  
—to pray with and for them—to bless and en-  
courage them—and to sustain your share of the  
common burdens. And how are these obliga-  
tions met, when in consequence of your absence  
from the house of God, no opportunity is given  
for you and your brethren to "speak often" to  
each other? When the hearts of your brethren  
are more frequently made sad by your absence,  
than glad by your presence?

3. You are under obligations to your pastor.  
Is it his duty to preach the gospel from Sabbath  
to Sabbath? And is it not your duty to hear?  
Suppose his place should frequently be vacant—  
would such excuses and apologies as you make,  
be satisfactory in his case? Do you reply "he is  
paid for his services, and is therefore under obli-  
gation to be there?" But are you willing to  
pay him for preaching to your meeting house?  
or do you employ him of your own accord?  
And how can his labors in the sanctuary profit  
you unless you are there? But again: Are you  
treating him as a servant of the Most High God,  
or even as a "brother beloved," while neglecting  
to attend upon his ministrations? Supposing all  
were to do as you do, how often would he have  
a congregation to preach to?

4. You are also under obligations to impen-  
itent sinners around you. The preaching of the  
gospel is the instituted means of saving souls.—  
"By the foolishness of preaching, God is pleased  
to save those who believe." And you profess to  
desire the salvation of all who are out of Christ.  
And are you not bound to do all in your power,  
to bring them under the influence of the gospel?  
But how can you say to them, "come go with  
us," when you seldom go to the house of God  
yourself? And how can you expect your world-  
ly neighbors will reverence God's institutions, while  
you are practically disregarding them?

Professed disciple of Christ, ponder well your  
paths. The world are gazing at you. Your  
faithfulness and consistency will be a means of  
their conviction; or your indifference may shield  
them from the influence of truth, and lull them to  
sleep in their sins. O, then, let them see by your  
faithful devotion to the cause of Christ, that you  
"love the gates of Zion," and that the "taberna-  
cles of the Most High" are amiable in your eyes.  
S. B.

When wars and rumors of wars prevail, when  
rulers disagree, and the help of man is utterly  
vain, then, fellow Christians, let us come around  
the throne of grace, in the name of our great Ad-  
vocate, for help. E.

For the New York Observer.  
I MUST PRAY IN SECRET.

That I must pray, is a moral axiom—it is self-  
evident—it needs no proof. It is as much the  
instinct of my nature as it is the command of  
heaven. Prayer is my communion with God.—  
It is my language of worship, as a man; of de-  
pendence as a creature; of submission, as a sub-  
ject; of confession, as a sinner, of thankfulness,  
as a needy being. As a Christian I feel it my  
"vital breath, my native air." Without it, I can-  
not live, I must pray; for if I do not, I shall  
spiritually suffocate: I shall starve and die.

But not only must I pray—in the family,  
in the social circle, in the walks of business,  
winning my thoughts in aspirations to the heav-  
ens, but I must also pray in secret. Some place  
I must have that I can call "my closet"—some  
place where I can go away by myself, and shut  
out the world, and be alone with my God. Some  
place it must be, where like Isaac in the field,  
and Peter on the house top, and Daniel in his cham-  
ber, and the blessed Saviour at midnight, I may  
"pray to my Father which is in secret." I must  
have a time for this duty, and a stated time, for  
if I have not, it will never become a habit, and if  
not a habit, I shall be apt to neglect it, and never  
will it be inwoven with my spiritual existence, as  
a part of my soul's life, and never will it have  
that power of association—that current and glow  
of feeling, without which duty is never delight-  
ful. Often, too, must I attend to this duty; oft-  
en improve the delightful privilege of private con-

verse with heaven. An eminent statesman, with  
all the cares of empire upon him, used daily to  
retire for secret prayer, and Daniel, when prime  
minister of a kingdom, three times a day was  
found in his closet. They did not pray too much  
in secret. I had better pray more rather than  
less. Like them, like all eminent saints, often  
must I be found in my closet, with serious reflec-  
tion, with self-examination, with the Bible open  
before me, in solemn, fervent, and wrestling com-  
munion with God. Yes, I must often pray in  
secret.

I must pray in secret, for God commands it.—  
"Enter into thy closet, and when thou hast shut  
thy door, pray to thy Father which is in secret." This  
is God's command, and I may not, dare not  
disobey it. "He seeth in secret," and if in se-  
cret I do not pray to him, he will be grieved and  
angry with me, while if I do, he, as he has prom-  
ised, "will reward me openly."

I must pray in secret, for of all communion with  
heaven, that which is secret is the sweetest. The  
dearest intercourse of earthly friends, is that that  
is most private, that which most shrinks from the  
gaze, the almost profane gaze of others. Much  
enjoyment may the husband and the wife find in  
the general mingling of the social circle, but the  
highest of their social joys would be at an end,  
if there were no subsequent and private hour,  
when they could sit down and talk over the inci-  
dents of that circle, and every thing that was of  
most and dearest interest to themselves. And so  
the Christian with his God. Public commun-  
ion with him most richly may he prize and en-  
joy. But sweetest of all is his communion with  
him in secret, when in the sacred retirement of  
the closet, with no earthly eye upon him, he can  
pour out his soul in his solitude to his God.—  
From the very instinct of his nature, of all pray-  
er, that which is secret is dearest to him. Prayer,  
in its every form is his joy, his strength, but  
secret prayer is a luxury to his soul.

I must pray in secret, for as an individual I  
have secret and peculiar necessities. I have se-  
cret and peculiar sins to confess, which it would  
be improper to acknowledge in public, and yet to  
God I can unfold and deplore them all. My tempta-  
tions are peculiar, and to him would I go for pecu-  
liar strength. I have secret trials and sor-  
rows which the world may never know, and yet to  
God I can pour them forth, knowing that he will  
never reveal them: knowing that he will sym-  
pathize with them all; that in all he will  
cheer, aid and direct me. If a parent, I can  
pray for a child, if a friend, for a friend; if a  
minister, for each of my people according to their  
peculiar case. In public, joining as I there do  
with others, I can only say "our Father"—can  
only pray for general blessings. But, blessed  
be God, in secret I can say, "O my Father, if  
it be possible, let this cup pass from me;" let this  
temptation be removed, this blessing be granted,  
this evil habit be broken, this trial, which rends  
my heart, be taken away. In this, let the way of  
duty be made plain; in this grace let me grow;  
let this enemy be forgiven; let this friend be  
blessed. In such particular prayer, I feel my  
nearest approach to my Saviour, the clearest  
views of self, the most vivid light of God's coun-  
tenance, the deepest sense of personal obligation,  
the mightiest strength, whether to resolve, to do,  
or to suffer.

I must pray in secret, for if I do not, I shall  
not grow in grace. Of all the means of spiritual  
growth, none do I find more efficient or blessed  
than this. In secret communion with God, I  
feel as if he were personally with me, and this  
gives strength and vividness to every obligation.  
Distinctly confessing my sin, then, if ever, I avoid  
it. Asking for distinct blessings, then, if ever,  
do I earnestly strive for their attainment. The  
thought that I have been with God, this I find,  
has an abiding effect on the life. After this,  
truth is more impressed, temptation has less pow-  
er, the world less influence. Coming with Da-  
vid from the closet, with David, I am able to say  
"My heart is fixed, O God, my heart is fixed." Mine  
is that calm and heavenly frame, which  
elevates above the world, and fills with the spirit  
of Jesus, and girds for every holy effort. Com-  
ing from the closet, then, if ever am I firm in  
duty, cheered under sorrow, strengthened against  
sin. And so with every child of God. Never  
was there any one who loved his closet, who lived  
much in it, that was not a spiritual, a growing  
Christian.

I must pray in secret, for if I sin by neglecting  
my closet, I shall soon be left to other sins. De-  
clension, inconsistency, formality, backsliding,  
they all begin in the closet, in the neglect of se-  
cret prayer. "Cast" ourselves "away from  
God's presence," and he will "take away his  
Holy Spirit from us." Going away from him,  
neglecting his society, practically despising com-  
munion with him, he will leave us. Neglect the  
closet, and next the family altar will be neglect-  
ed, and then the circle of social prayer, and then  
the Bible, and then perhaps the sanctuary and all  
the means of grace. Neglect the closet, and  
you know not where or how far you may wander,  
you know not when, if ever, you will return.—  
Neglect the closet, and soon you will abandon it,  
abandon it, and soon you will be left to dark-  
ness, if not to damning sin—and perhaps to endless ru-  
in!

I must, then, I must pray in secret, stated, fre-  
quently, earnestly must I do it. God enjoins it.  
My highest enjoyment, and my individual and  
peculiar necessities demand it. I must do it, that  
I may grow in grace, that I may not decline in  
spirituality, that I may not wander from God.—  
To pray in secret! It is a solemn duty, a glorious  
and blessed privilege, thus to hold converse  
with the Most High; as a child with a Father,  
as a friend with a friend, thus to commune with  
him, and breathe his spirit, and receive his im-  
press, his image upon my heart! O may I ever  
prize—may I ever improve it! By God's grace,  
I will pray in secret. Ever and faithfully will I do  
it, till from prayer on earth I am raised to praise  
in HEAVEN! T. Z.

From the London Christian Guardian.  
ON RESTRAINING GRACE.

When once a man clearly perceives his state  
by nature, and has a due insight into his obliga-  
tions to God, he is necessarily led to a humiliat-  
ing view of his sins of omission and commission,  
to renounce all idea of desert, and to believe that  
every dealing of God with his people is gra-  
cious. There appear to be four ways in which  
God shows this undeserved favor; or in other  
words, the efficient grace of God may be com-  
prehended under four general divisions, and "All  
these worketh that one and the self-same Spirit,  
dividing to every man severally as he will." 1  
Cor. xii. 11.

1. Restraining power, by which the passions,  
desires, and "unruly affections of sinful men"  
are checked.

2. Quickening and sanctifying power, by  
which we are "made willing," "renewed in  
knowledge," and made "vessels meet for the  
master's use," "a holy people, zealous of good  
works."

3. Guiding, teaching, and directing power, by  
which we are led "into the right path," "guided  
into all truth," "taught the will of God."

4. Supporting power, by which we "can do  
all things," and "glorify God in the fires."

Even a slight knowledge of mankind is suf-  
ficient to convince us that there may be morality  
without religion in the heart, and that regard to  
the letter and spirit of God's commands frequen-  
tly does not exist in the same person: in other  
words, a man may and is frequently restrained  
from an act which he has the will and desire to  
perform, and so we believe that God exerts his  
restraining grace over those who are not partak-  
ers of his quickening grace—the former acts up-  
on man before and is distinct from saving grace,  
though it is included in it; and in those instances  
where in the end, men are "hurt of the second  
death." The restraining power of God is exer-  
cised for the good of society at large, and for the  
benefit of his people in particular; it is only un-  
der this feeling that we can understand the doc-  
trine of divine permission, which is so practical-  
ly illustrated in the history of David; a know-  
ledge of this, in connection with the power to  
check, enables man to trust his almighty and all-  
wise God.

Restraint has to do with injurious ac-  
tions, and does not necessarily act upon the will,  
and it may be compared to what in Providence is  
termed particular Providence; it is the blessing of  
the evil as well as the good.

Scripture seems very clear on this point!  
"Ephraim is joined to idols, let him alone." "He  
gave them up unto their own hearts' lusts." "To  
work all uncleanness with greediness." Here is  
the dreadfulness of divine permission. These  
seem clearly to show how far mankind in general  
are "kept by the power of God." In individual  
cases, and at times, in those of nations, we are  
permitted to see man as he is, under divine per-  
mission, given up to the waywardness of rebel-  
lious hearts. A review of our own experience,  
be it ever so little, is sufficient to convince us that  
many times we should have "followed the mul-  
titude to do evil," had not something, of which  
we then knew not, kept us back "from presumptu-  
ous sins." How often can we remember that our  
"feet had well nigh slipped," unless an unseen,  
though not an unknown hand, had made a "way  
for us to escape." Apart from the consideration  
of benefit to mankind through the exercises of  
this power, there is benefit to the man himself;  
he is checked in the madness of heaping up wrath  
against the day of wrath, and frequently made  
the means of prospering the handiwork of God's  
servants, and so of promoting God's glory. Who  
is it that says to the tyrant, "thus far shalt thou  
go and no further," but he who restrains the re-  
mainder of wrath, and maketh the wrath of man  
to praise him? The life of St. Paul shows in a  
most striking manner the power of divine per-  
mission and divine restraint. M. A.

PECULIAR SEASONS.—You are aware of what  
consequence it is, in worldly concerns, to embrace  
opportunities and to improve critical seasons;  
and thus, in the things of the Spirit, there are  
times peculiarly favorable, moments of happy  
visitation, where much more may be done to-  
wards the advancement of our spiritual interests  
than usual. These are gales of the spirit, unex-  
pected influences of light and power, which no  
assiduity in the means of grace can command,  
but which it is a great point of wisdom to im-  
prove. If the husbandman is attentive to the vic-  
issitudes of weather and the face of the sky,  
that he may be prepared to take the full benefit  
of every gleam of sunshine, how attentive should  
we be in watching for those influences from above  
which are necessary to ripen and mature a far  
more precious crop! As the natural consequence  
of being long under the guidance of another is a  
quick perception of his meaning, so that we can  
meet his wishes before they are verbally ex-  
pressed, something of this ready discernment, ac-  
companied with instant compliance, may reason-  
ably be expected from those who profess to be  
habitually led by the Spirit.—Robert Hall.

SPIRIT OF PRAYER.—Prayer is not a smooth  
expression, or a well contrived form of words;  
not the product of a ready memory, or of a rich  
invention exerting itself in the performance.—  
These may draw a neat picture of it, but still the  
life is wanting. The motion of the heart God-  
wards, holy and divine affection, makes prayer  
real and lively and acceptable to the living God,  
to whom it is presented; the pouring out of thy  
heart to him who made it; and therefore hears it,  
and understands what it speaks and how it is  
moved and affected in calling on him. It is not  
the gilded paper and good writing of a petition,  
that prevails with a king, but the moving sense  
of it. And to that King who discerns the heart,  
heart-sense is the sense of all, and that which  
only he regards. He listens to hear what that  
speaks, and takes all as nothing where that is  
silent. All other excellence in prayer is but the  
outside and fashion of it; this is the life of it.

## DO NOT DECEIVE CHILDREN.

Many are unaware of the evil consequences  
which result from this common practice. A  
physician once called to extract a tooth from a  
child; the little boy seeing the formidable instru-  
ments, and anticipating the pain, was ex-  
ceedingly frightened, and refused to open his  
mouth. After much fruitless solicitation, the  
physician said, "Perhaps there is no need of  
drawing it. Let me rub it a little with my hand-  
kerchief, and it may be all that is necessary; it  
will not hurt you in the least." The boy, trust-  
ing his word, opened his mouth. The physi-  
cian concealing his instrument in his handkerchief,  
seized hold of the tooth and wrenched it out.  
The parents highly applauded his artifice. But  
the man cheated the child. He abused his con-  
fidence; and he inflicted an injury upon his moral  
feelings, not soon to be effaced. Will that phy-  
sician get his handkerchief into the mouth of that  
child again? Will he believe what the physi-  
cian may hereafter say? And when told that it  
is wicked to say that which is not true, will not  
the remembrance of the doctor's falsehood be  
fresh in his mind? And while conscious that his  
parents approved of the deception, will he  
not feel it to be right for him to deceive, that he  
may accomplish his desires? This practice is  
attended with the most ruinous consequences. It  
unavoidably teaches the child to despise his pa-  
rents. After he has detected them in one false-  
hood, he will not believe them when they speak  
the truth. It destroys his tenderness of con-  
science; and it teaches arts of deception. And  
what are the advantages? Why in one particu-  
lar instance, the point is gained.

Let compulsion be resorted to, when neces-  
sary, but deception never. If a child cannot place  
implicit confidence in his parent, most assuredly  
no confidence can be reposed in the child. Is it  
possible for a mother to practice arts of decep-  
tion and falsehood; and at the same time her  
daughter be forming a character of frankness  
and of truth? Who can for a moment suppose  
it? We must be what we wish our children  
to be. They will form their characters from  
ours.

A mother was once trying to persuade her lit-  
tle son to take some medicine. The medicine  
was very unpalatable, and she, to induce him to  
take it, declared it did not taste bad. He did not  
believe her. He knew, by sad experience, that  
her word was not to be trusted. A gentleman  
and friend who was present, took the spoon and  
said,

"James, this is medicine, and it tastes very  
badly. I should not like to take it, but I would  
if necessary. You have courage enough to swal-  
low something which does not taste good, have  
you not?"

"Yes," said James, looking a little less sulky,  
"But it is very bad indeed."

"I know it," said the gentleman, "I presume  
you never tasted anything much worse." The  
gentleman then tasted of the medicine himself, and  
said, "It is really very unpleasant. But now let  
us see if you have not resolution enough to take  
it, bad as it is."

The boy hesitatingly took the spoon.  
"It is, really, rather bad," said the gentleman,  
"but the best way is to summon all your resolu-  
tion, and down with it at once, like a man."

James made in reality, a great effort, for a  
child, and swallowed the dose. And who will  
this child most respect, his deceitful mother, or  
the honest dealing stranger? And who will he  
hereafter most readily believe? It ought, how-  
ever, to be remarked, that if the child had  
been properly governed, he would at once, and  
without a murmur, have taken what his mother  
presented. It is certainly, however, a suppos-  
able case, that the child might, after all the argu-  
ments of the gentleman, still have refused to do  
duty. What course should then be pursued? To  
resort to compulsion, but never to deceit. We  
cannot deceive our children without seriously in-  
juring them, and destroying our own influence.  
Frank and open dealing is the only safe policy in  
family government, as well as on the wider the-  
atre of life. The underhand arts and cunning ma-  
nuvres of the intriguer, are sure, in the end, to  
promote his own overthrow. Be sincere and  
honest and you are safe. The only sure way of  
securing beneficial results, is by virtuous and  
honorable means.—Abbott.

## RELIGIOUS REVERENCE.

A Highlander, observed the Rev. Dr. Macleod,  
can give and take a joke like his neighbors on  
most subjects, but not on his religion; here he is  
reserved and shy. To know them on this sub-  
ject, you must be a Highlander. A friend of  
mine was in a boat with a man from St. Kilda,  
advancing for the first time, from his native rocks  
to visit the world. As he went toward the Isle  
of Mull, they asked him about St. Kilda, and told  
him of the magnificent things at Mull. He par-  
ried them off with great coolness for some time  
and good humor. At length one asked him if  
ever he heard of God at Kilda. Immediately he  
became grave and collected. "To what land do  
you belong?" (said he,) "describe it to me."—  
"I, (said the other,) come from a place very dif-  
ferent from your barren rocks; I come from the  
land of flood and field, and land of wheat and  
barley, where nature spreads her bounty in  
abundance and luxuriance before us." "Is that,"  
(said the Kilda man,) "the kind of land you come  
from? Ah! then you may forget God, but at  
St. Kilda man never can. Elevated on his rocks,  
suspended over a precipice, tossed on the wild  
ocean, he never can forget his God; he hangs  
continually on his arm." All were silent in the  
boat, and not a word more was asked him re-  
garding his God.

Thousands of young men in this country throw  
away the precious season of youth unimproved,  
and arrive at manhood without the knowledge of  
any honorable pursuit. They grow up in habits  
of idleness, and are at last thrown upon society,  
too often the victims of immorality and vice.



From the Puritan.  
FRETTING.

The word *fret* sometimes signifies a strait, frith, or narrow passage through which the water is forced by the wind or tide, wearing or fretting the land on either side. Any substance is said to be fretted, if it be chafed or made rough by rubbing against something else. In Leviticus the word is used to denote the effect, which the leprosy, in extreme cases produced upon the body, rendering the skin rough.

This word is now most frequently used in a secondary sense, to denote a disturbed or irritated state of the mind. Fretting is not the same as anger, though it is a preparation for it. It is a sinful emotion and is forbidden three times in the 37th Psalm.

All will admit that it is entirely useless for any one to allow his feelings to be chafed by every gust of wind—or his soul to be thrown into an unholiness, because some people demean themselves in a provoking manner. Fretting is not only useless, but it unfits a person for the proper performance of every duty; no one in this state of mind can do so much as unravel a snarled string; in every attempt to do so, he will make the snarl worse. It is neither suitable, nor safe, for any one in a fret, to correct a child, to reprove an offender, or to undertake to settle old difficulties; and yet it often happens that persons in this frame of mind feel most inclined to admonish, warn, and rebuke. I have not much opinion of that person's conscientiousness, or desire to promote brotherly love, who has the most zeal when his mind is fretted and his feelings irritated.

It is sinful for a man, woman or child, to fret, but more particularly so, if they are parents, teachers, or professors of religion. Fretfulness in a parent weakens the affection of the children; it destroys respect for the teacher, and is disgraceful to the professed follower of Christ.

The folly of fretfulness will appear from the trivial causes that produce it. The buzzing of an insect, a poor fire, or a smoky house will excite fretting enough to convert a quiet family into a miniature bedlam, when perhaps no fire, no fuel, or appalling sickness will bring them upon their knees around the family altar. If a child or a domestic break a pane of glass, the parent will be chafed and fretted two or three days, but if a hail storm break two or three hundred, the providence of God is acknowledged, and quiet is soon restored. The little trials which occur almost daily, are the most prolific source of fretfulness. The unfaithfulness of servants, the disobedience of children, the idle talk of neighbors, the indolence of some and the vices of others, the frequent changes in the weather, the dun of the tax-gatherer, and the additional expenses of each returning week, keep many in a constant state of irritation.

I need not say more of the nature or folly of fretting. It is so common a vice that every one knows all that can be said respecting it. The most important thing to be mentioned is the cure. How shall one who is addicted to fretfulness overcome his easily besetting sin?

The first thing to be done to effect a cure is to get a distinct and deep impression that the providence of God is particular, that not even a sparrow falls to the ground without his notice. Let it be remembered, that the same being, who controls the thunder, the lightning, and the earthquake, controls the buzzing insect, and all these little perplexities that fret the temper. The story has been told of the two gardeners whose early peas were killed by the frost. One of them fretted, and while he was fretting the other sowed his ground again. The fretting gardener went to his neighbor and began to complain of his hard fortune, expecting to hear him complain too, but instead of that, he invited his visitor to his garden and showed him his second crop coming up, and remarked that he always put off fretting, till he had repaired his loss. And now, dear reader, if you are inclined to fret, imitate the example of the gardener, or rather imitate more of the spirit of him, who taught his disciples to say, "not my will but thine be done." BENJAMIN.

## JAMAICA.

LUCEA.—Mr. Francis says, "Last Sabbath-day was a glorious day at Lucea. By moonlight, in the morning, not less than 2,000 persons assembled at the sea-shore, to witness the baptism of 214 persons, most of whom are promising young people; and, on the approaching Sabbath, I shall (v. v.) baptize about 100. "This is the Lord's doing, and it is marvellous in our eyes." To attempt a description of last Sabbath would be impossible, for, whatever language I might make use of, it would fail to convey any just idea of it. After the baptizing, we returned to a house. At six we held a prayer meeting in which the Spirit of the Lord seemed poured out above measure; and the services throughout the whole of the day were of the most interesting character; but upon this I must forbear."

BETHLEHEM.—At five o'clock on the Sabbath morning we were at the side of the baptistry, with the candidates, ready for the administration of the ordinance of Baptism. After singing, imploring the Divine blessing, and an address, 88 persons were baptized by brother Knibb. Among them were persons of various ages, of different sexes, nations, and colors. Thus the promise is being fulfilled, that "all nations shall call him [the Redeemer] blessed." The baptismal service lasted about an hour.

DENMARK.—A Baptist Church of eleven members has been recently formed at the metropolis of this kingdom—Copenhagen, but not without opposition. The brethren have had to endure "cruel mockings"—violent and vulgar abuse from the lower orders, instigated by the clergy. They have been "made the song of the drunkard"—their dwellings have been mobbed, and their windows have been broken. Tracts and papers have been issued against them, in which they are represented as the most dangerous sect on the face of the earth. The arguments, if such they could be called, for infant sprinkling, were amusing enough. Tracts on baptism have been printed, and last year 160,000 were circulated, and thousands of people are said to be searching the Scriptures to see if these things are so.

HAMBURG.—The Lord has blessed his word, and upwards of twenty-five converts were immersed and added to us in 1838, and since January, fifteen more have been brought to the knowledge of the truth, have rendered also a

cheerful obedience to all the commands of Christ, and increased the number of our members to upwards of ninety; five others have within the last few days stated their faith and experience to the Church, and have been accepted, and several others have applied for admission. The Lord has thus strengthened our hearts and our hands: we have in the midst of powerful opponents and persecution, rejoiced with joy unspeakable and full of glory, and been taught a happy lesson by experience, not to make the advancement of the Redeemer's kingdom dependent on any favorable external circumstances, but to rest solely on him, who works all things after the counsel of his own will, whatever efforts men or devils may make to frustrate that counsel.

## READ AND THINK ON IT.

A nation must be truly blessed, if it were governed by no other laws than those of the Bible; it is so complete a system, that nothing can be added or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for subjects; it gives instruction and counsel to a Senate, authority and direction to a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes a judge with his sentences; it sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor to parents, and enjoins obedience upon children; it prescribes and limits the sway of sovereigns, the rule of the rulers, and authority of the masters; commands the subject to honor, and servants to obey; and promises the protection of its author to all who walk by its rules. It gives directions for weddings and burials; it promises food and raiment, and limits the use of both; it points out a faithful eternal guardian to the departed husband and father, tells him with whom to leave his fatherless children, and in whom the widow is to trust; and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for his wife, and entails the right of the first born; and shows how the young branches shall be left. It defends the right of all, and reveals vengeance to the defrauder, over-reacher and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever were revealed. It contains the best law and profoundest mysteries that ever were penned. It brings the best tidings, and affords the best comfort to the inquiring and disconsolate. It exhibits life, immortality, and shows the everlasting glory. It is a brief recital of all that is past, and certain prediction of all that is to come.

If we understand the principles of the Congregational churches, their invitation to the Lord's table embraces all who give credible evidence of repentance and faith. We place our reception of an individual to our fellowship on the exact ground that the apostle prescribes, viz. that God hath received him. (ROM. XIV. 3.) It is assumed that he is received of God, we do not hold it to be our business to judge him in regard to lesser matters. To his own Master he standeth or falleth. Judgment is not committed to us.

True, we think it a clear case that a man should be baptized before coming to the Lord's table. The matter is so plain, that persistence in the contrary opinion would argue strongly against the candor, fairness, and Christian spirit of him who should maintain it, and thus against his Christian character. Yet, should there be a case in which a man holding to that error should exhibit notwithstanding convincing evidence that "God hath received him," we know of no principle of the Bible or of Congregationalism that would warrant his exclusion from the Lord's Supper.—*VI. Chronicle.*

It has always been known that our Pedobaptist friends view what they call the "mode" of baptism to be "non-essential." But this is the first time I have found their organs publicly declaring the ordinance itself non-essential—that it is not essential whether a Christian be baptized or not. Will the Chronicle cite the passages of scripture which make the Lord's Supper to be more essential than baptism?

The passage cited by the Chronicle, from Romans, has nothing to do with the subject—as will be manifest to any candid examiner who will read the context. The apostle was giving instructions to the church at Rome in regard to meats offered to idols.—*VI. Telegraph.*

## ANECDOTE.

One of the most renowned philosophers of this or any other age—of this or any other nation, Dr. Franklin, whose life was filled up in usefulness to mankind, and with important labors both in philosophy, and in the cause of freedom, informs us, "That he owed all the good he ever did to his country or mankind, to a small book he accidentally met with, entitled 'Essays to do good,' in several sermons from Gal. vi. 10, written by an able and pious minister of the gospel, in Boston. This, he says, he learned with care and attention, laid up the sentiments in his memory—and resolved from that time, which was in his early youth, that he would make 'doing good,' the great purpose and business of his life. Were all to draw up a similar resolution, from which no temptations should seduce them, even from the earliest youth, though they should not move in the exalted sphere of this great genius, yet what blessings might they be to the world in the humble walks of private life!

VANITY OF EARTHLY SPLENDOR.—Abderame, Caliph of the Moors in Spain, reigned in the greatest magnificence and honor. After his death, the following was found in his writing: "Fifty years have elapsed since I became Caliph. Riches, honors, and pleasures I have enjoyed in abundance, and have exhausted them all. The kings, my rivals, esteemed, dreaded, and envied me. All those things coveted by mankind, were bestowed by heaven upon me with a prodigal hand. In this long space of apparent felicity, I have calculated the number of days in which I have found myself happy; the number amounts to fourteen. Mortals, hence appreciate the value of splendor, of worldly enjoyments, and even life itself."

## CIRCULAR.

## TO THE BRETHREN AND FRIENDS OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

The Board of the Baptist General Tract Society, consider it to be their imperative duty to come before the denomination at this eventful period of their official labors, and ask from them, an immediate and respectful attention to the following arrangements that are in contemplation, by which the facilities now enjoyed, for circulating through Tracts, those doctrinal and practical Bible sentiments which bind us together as a denomination, and which distinguish us from other Christians, shall become still more increased, be calculated to insure a more general and efficient co-operation of the churches, and thus, be the official organ of diffusing extensively over the whole land, those rich and lasting benefits that religious tracts are calculated to impart.

No one fact in connexion with the history of our tract enterprise is better understood, than that a very limited share of influence has ever been exerted in its behalf by the denomination, nor are we less sensible of the pressing demand that now exists for us, in this day of religious excitement to secure by all suitable means the reading of these publications which contain the sentiments of our denomination.

As an encouragement to greater and more zealous efforts in this benevolent field of labor, we would humbly call to your minds the amount of good that has already been accomplished by this institution during the past sixteen years of its existence, the light and truth it has been the organ of dispersing—the thousands of immortal minds it has reached, that could not possibly have been influenced in any other manner—the hopeful conversions of which it has been made the chosen instrument, and the choice lessons of evangelical knowledge it has conveyed to minds susceptible of religious impressions—these, and other reasons of strictly a denominational bearing, call for speedy action on the part of our friends, and demand from them an immediate and energetic effort, so as to re-model the Baptist General Tract Society, as that it shall be adequate to the wants, and meet the approbation of the whole denomination.

Five years have been allowed to elapse since the suggestion was made at a large meeting in Richmond, Va., to modify the operations of the Baptist General Tract Society. At that time there was a free interchange of views among brethren from various parts of the United States, which resulted in the harmonious adoption of a series of Resolutions, among which was the following:

"That it is expedient, and that the time has arrived, to have a Society to publish and circulate valuable books, particularly of a denominational character, for family use, Sunday Schools, &c.—That the Baptist General Tract Society be requested so to alter its constitution, and change its operations, as to include such publications, and that the publication of books and Tracts by that Society should be confined chiefly to such as set forth the peculiar, and as they are believed to be, scriptural principles of the denomination."

A committee was also appointed to visit Philadelphia, to have an interview with the Board of the Tract Society, and obtain their concurrence. Here, however, this well conceived plan, which had been so heartily approved of, rested, the committee, owing to various engagements, never met the board, and although the subject was agitated at the time in several of our periodicals, nothing was accomplished.

The Board of the Baptist Tract Society, have however, from time to time, had the subject of an enlargement of its operations under advisement, and since the Hudson River Association have presented to the denomination their views of the necessity of a Baptist Sunday School Union, the Board have considered it of far greater importance than ever, that they should in a circular form, present to their brethren distinctly, their views and their plans for so re-modelling the Tract Society, as that it shall embrace the suggestions of the Hudson River Association and lay claim to the approval of the whole Baptist denomination.

The following plan, which in the main we intend to bring before the brethren at our annual meeting in April, we beg leave to offer for your prayerful consideration.

1st. The name Baptist General Tract Society, to become extinct, and that of American Baptist Publication Society be substituted.

2nd. The constitution of the present Society so to be altered, as to enable it not only to publish and circulate Tracts, but Sabbath School books, also Biographical, Doctrinal, Historical and other valuable religious works as shall be required, and which publications shall embrace chiefly those of a denominational character.

3d. That an amicable agreement be entered into with the American Tract Society, and the American Sunday School Union, to obtain their publications on the best possible terms, and that they be circulated by our agents and sold at our depositories in connexion with our own denominational publications, and at such prices as will enable us to cover contingent expenses upon all sales.

4th. That immediately after this organization shall have been effected, measures be adopted to put into extensive circulation in each State of the Union, the publications of the Society by the establishment of Depositories, and the appointment of travelling agents, who shall be well supplied with our Denominational Tracts and Books, and also with the publications of the American Tract Society and of the American Sunday School Union.

5th. That one or more General Agents, a Depository Agent, and an Editor of the Society's publications, men of business habits, of experience and talents, be appointed to superintend the operations of the Society.

6th. That an arrangement be entered into with the New England Sunday School Union, either to amalgamate, or to supply us with a large and very general assortment of their publications.

The above outline of a plan for the more permanent and enlarged sphere of usefulness of what is now our Tract Society, is thus presented and urged upon your pious meditations. It is an undertaking of the greatest importance to us as a distinct and separate denomination; the positive advantages that must accrue by spreading before

the young and the old a Baptist literature, by introducing to the rising generation the names and the writings of those distinguished men who have contributed so largely toward the shedding of religious light and truth upon the world, and by enlisting the talents of eminent Baptists of the present day—are second to none. For the means of effecting this truly noble design, we look to our brethren who have never been backward in contributing of their influence and their substance to the cause of benevolence and religion, when properly presented to their minds. In this instance we confidently ask and expect your countenance and support and the rest we leave with God. Nor can we doubt that when you reflect upon the utility and necessity, for some system of operation that shall supply with well written Tracts, and books of a denominational character, the young, the middle aged and the aged, Sabbath Schools and families; and more especially a system which designs to carry them to the door of every family and to every Sabbath School—a system too, that we are encouraged to believe will give a new impulse to all who are in any wise engaged in this expansive benevolence, that will strengthen the hands of those who are discouraged and brighten the dying hopes of the desponding—you will give the above proposition your most earnest and prayerful reflection, and be prepared to instruct your delegates at the ensuing anniversary, when this matter shall come before them in a proper shape to contribute all their influence in its behalf by a decided vote for such a re-organization of the Baptist General Tract Society, as shall include the system that we have thus as briefly as possible laid before you.

## From the Christian Watchman.

## REVIVAL IN CHARLESTOWN, N. H.

This town has always been remarkable for its destitution of religious privileges and institutions. There never was a house of public worship in the town except the one owned by the Indians, a small remnant of the once powerful Narragansett tribe. The writer commenced laboring in the town in April last; and has spent a part of the time since for the spiritual and eternal interests of the people. In February the Lord commenced a gracious work in that place. The solemnity of the judgment day seemed to reign in our assemblies; sinners wept over their sins and cried for mercy. Many very decided cases of conversion have occurred, and the work appears to be spreading in different directions. A church has been organized consisting of twenty-six members. Thirteen willing disciples followed their blessed Saviour in the delightful ordinance of baptism on the first Lord's day in March. A numerous and deeply affected audience were gathered upon the banks of our baptismal Jordan to witness the solemn and interesting scene. There was seen the grey headed sire and his companion and their youthful sons, enjoying the same glorious hope, following the bright example of their Lord and Master. Yesterday six more were buried with Christ in baptism who hastened with joyful hearts to perform this imperative duty. This little band then commemorated the dying love of Christ for the first time around the sacramental table. The season will never be forgotten while time lasts or eternity rolls on its ceaseless ages. The Lord grant that this vine may take deep root and bear abundantly the fruits of holiness, righteousness and peace. We are now making an effort to erect a house of public worship. Eighty have signed the temperance pledge since the revival commenced. J. H. BAKER.

South Kingston, March 23, 1840.

WOLFBOURGH, N. H.—Brother Stephen Coffin informs us that there is a glorious revival in Wolfborough. It commenced in a protracted meeting held by the Christian brethren the last of February. The meeting held ten days in succession.—There was but little preaching; but exhortations and prayers of brethren were abundant. The meetings were solemn, and the work broke out and progressed in a powerful manner. At the close of the meeting it was estimated that about 50 had been emancipated from sin, and that 50 others or more were serious; and the work is spreading both in Wolfborough and Tuftonborough, an adjoining town.—*Morning Star.*

BAPTIST TABERNACLE.—From the difficulty of obtaining the requisite accommodations for the candidates on the East River, it was determined by this Church, to baptize, on Monday last, at Jersey city. The afternoon was somewhat raw, yet there were upon the ground, at the time appointed, several thousand spectators, when fifty-two persons were immersed in the name of the Holy Trinity. The distance from the city, and the expense of the ferry, doubtless prevented the assemblage from being larger.

There appears to be no diminution of interest on the part of those, who still crowd for admission at the Tabernacle.—*Bap. Advocate.*

Rom. xi. 36. For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen.

"I have read of an author," says Mr. Ashburner, "who, whilst he was writing a book he was about to publish, would every now and then look back to the title, to see if his work corresponded thereto, and if it answered the expectations raised thereby. Now the use I would make hereof, and would recommend to you, is, for thee, oh sinner, to look back every now and then, and consider for what thou wast created, and for thee, oh saint, to look back every now and then, and consider for what thou wast redeemed."

Luke, chap. xviii. v. 1. And He spake a parable unto them to this end, that men ought always to pray and not to faint.

Mr. Elliott was eminent for prayer; and whenever any remarkable difficulty lay before him, he took the way of prayer, in order to encounter and overcome it, being of Dr. Preston's mind, "that when we would have any great things to be accomplished, the best policy is to work by an engine which the world sees nothing of." When he heard of any important news, he usually said, "Let us turn all this into prayer." And if he came to a house where he was intimately acquainted, he used frequently to say, "Come, let us not have a visit without a prayer. Let us, before we part, pray for the blessing of heaven on our family."

"ONE CENT A DAY."—In the Intelligence of last week was a communication from Dr. Knox, acknowledging the reception, for several consecutive years, of \$3.65 on each occasion, in behalf of the cause of Foreign Missions.—The but, was made up by laying aside a cent every day. If every communicant of the Churches of our denomination in this country would do the same, the amount every year would be (estimating our present number at 550,000) no less a sum than \$2,007,500, or more than two millions of dollars. Let our brethren think of this, and let those who seldom can spare dollars, consider how much they might effect by saving cents.—*Bap. Advocate.*

## CHRISTIAN SECRETARY.

HARTFORD, APRIL 3, 1840.

## TO NEW SUBSCRIBERS.

We are sorry to be obliged to say to some of our friends, (and yet we are not sorry that our friends have given us reason to say it,) that we have no more back numbers of the present volume of our paper on hand. We printed an extra quantity of Nos. 1 and 2, but having had about two hundred subscribers recently added to our list, and a large proportion of these having come in since the volume commenced, our back numbers are all taken up. We hope, however, that further additions to the list may not be withheld on this account. We presume it will make no material difference with the subscribers, as they can have their names entered for the remainder of the volume, or for a year from the time when they commence—just as they please. Although the increase thus far in the number of subscribers is gratifying, yet we really need five or six hundred more, at least, to make the "Secretary" what it should be.

## OUR TRACT SOCIETY.

The attention of our brethren is requested to the Circular in a preceding column, prepared by the Committee of the Baptist General Tract Society. We copy it from the Baptist Record, the organ of that Society. It will be perceived that a new plan of operation is proposed, which is to be laid before the brethren at the Society's annual meeting this month. Such an arrangement, should it be adopted, will be likely to prove useful and efficient.

## THE GREEK CHURCH.

We have perhaps said enough, for the present at least, in relation to the Greek Church and baptism, but we find an item or two of testimony upon this point, in the last number of the Christian Watchman, which we cannot forbear copying. It is from a letter of Rev. Wm. Hague, who has recently been travelling in Europe, and thus coming directly from the spot, it is evidence that cannot be controverted. The letter is dated at Athens, March 25th, 1839. After speaking of that portion of the Greek church who have made some attainment in biblical learning, &c., Mr. H. says:

"It is interesting to observe that among this class there are many persons who are opposed to infant baptism; regarding it as neither sanctified by the practice of the apostolic age, nor by that of the first two centuries after Christ. In this rite, the Greeks have always deemed it sacrilege to adopt any application of water, except that of immersion, saying that baptism by sprinkling is a ridiculous contradiction of terms. Not only so, many say that baptism ought not to be administered at all, until the candidate is old enough to ask for it. In a conversation on this subject, Mr. M. said, 'Some time since I was at the house of a Greek, where the lady observed, that she thought children had better be baptized early. No, said the husband; any way is to wait till they are eighteen years of age, and then ask them.'"

In regard to this, a gentleman occupying a high civil station in Greece, (a native Greek himself,) observed to a friend of mine, that if baptism were deferred beyond infancy, the children might become refractory and refuse it; and that he considered that to be an argument for early baptism. Mr. M. mentioned an anecdote, quite illustrative of this. Said he, "Visiting a Greek family not long since, I saw a fine little boy playing about the room, and asked of him his name. The father mentioned his name, and the boy said playfully, 'Yes! that is my name, and I can recollect my baptism; don't you remember, father, I took the old priest by the hand, called him a wicked man, and cried out that he was going to drown me.'"

NORWALK AND STAMFORD.—We are informed in a letter from Br. William Biddle, that a series of meetings was commenced by the Baptist church in Norwalk, on the day of the opening of their new meeting-house, which continued until the 25th inst.; Br. L. Covell having assisted Br. Woolsey, the pastor, and preached twice a day during that period. The Lord has blessed the meeting, and heard the prayers of the church; and on Lord's day the 22d ult., Br. Woolsey baptized twelve willing converts. Others are rejoicing in hope of the glory of God, and several are asking what they must do to be saved, while a more general attention than usual to the things of eternity appears to pervade the village and neighborhood.

At Stamford, Br. Covell labored during the latter part of the month of January, since which time Br. Stickney, the pastor, has baptized twenty-four, and an interesting state of feeling still continues. The Methodists and Congregationalists have also shared in the work.

A new Baptist church was constituted at York, Steuben Co., Indiana, on the first ult.



**BIBLE IN INDIA.**—A letter from the Rev. James Thomas to the Rev. J. H. Hinton, dated Calcutta, Sept. 11, 1839, and published in the London Baptist Magazine for March, gives some items of what the English Baptists have done in India. He states that at the time Br. W. H. Pearce embarked for England, the second edition of the Bengal Testament was nearly completed, and 500 copies printed, besides single copies, and exclusive of what was done by the Calcutta Bible Society. These, added to previous editions, made a total of 41,610 volumes. Since then, they have printed, of various portions of the Bible, in Bengali, Hindostani, Sanskrit, and the Armenian Testament, 104,740 volumes—being the contribution of the Baptists of England towards enlightening the heathen world in India.

"Justitia" is unavoidably postponed until next week. One or two other communications are also laid over.

We acknowledge the reception of the Inaugural Address of Professor J. S. Magnin, of the Hamilton Literary and Theological Institution, but we have been so busy with other matters this week, that we have had no time to peruse it.

The same apology must serve for any apparent want of attention to our paper this week—that is, if in the judgment of our readers, any apology is needed.

**SABBATH SCHOOL SOCIETY OF N. LONDON ASSOCIATION.**—We are requested to publish the proceedings of the Board of the above Society, at their meeting in New London last January. Will the Secretary of the Society please send us the said proceedings?

Elder Amos Snell has asked and received a dismission from the pastoral care of the Baptist church in Monson and Wilbraham, Mass., and removed to Westford, Conn. He wishes his correspondents to direct accordingly. Chr. Reflector and Baptist Record are requested to insert this notice.

Rev. M. BACHELER has removed from Agawam, Mass., and taken the pastoral care of the Baptist church in Stratfield, Conn. His post office direction is Bridgeport.

By a communication in the last number of the Baptist Advocate, we perceive that the "American Baptist," alias "Gospel Witness," has again been discontinued. The Advocate is now the only Baptist paper published in New York city.

**CONVERSATIONS ON THE EVIDENCES OF CHRISTIANITY.**—In which the leading arguments of the best authors are arranged, developed, and connected with each other. By Rev. J. L. Blake, D. D. New York: published by Gould, Newman & Saxton.

We are very much gratified to see a new edition of Blake's Evidences. We have long had the first edition in our library, and (as an elementary work) we have valued it highly, as one of the best among the numerous works on the evidences of Christianity. It is a thorough, and simple arrangement of the leading arguments on this subject, presented in the most interesting form, viz., that of dialogues or familiar conversation. Not that it is by any means a full and systematic defence of the religion of the Bible; but for the youthful mind, and those who will not read larger works, it is excellently adapted to its object. Such a book is more needed in families and schools, (especially Sabbath schools,) than Christian parents are generally aware. We hope it may meet with an extensive sale. It may be obtained of Messrs. Spalding & Storrs in this city.

**TROY, March 30, 1840.**

DEAR BROTHER CUSHMAN:—I know that you and many of your readers will rejoice to hear that the work of grace is still progressing in this city. I spent last Sabbath here, and went to hear Br. Cookson. The weather was very unpleasant in the morning; still, the congregation was large, and in the afternoon the house was crowded. After the service of the afternoon, we repaired to the banks of the Hudson, and in the sight of thousands of spectators, the willing converts followed the footsteps of their Lord and Master in the holy ordinance of Baptism. It was a most delightful sight; just as Br. C. was going down into the water with the first candidate, the sun which had been overshadowed during the day, broke through the clouds, and shone in splendor, which added much to the beauty of the scene.

I understand that Bro. C. has baptized 47 since the 4th inst., making the number baptized since the work commenced, 110, and there are a number more who, next Lord's Day, expect to be baptized with Christ in Baptism, among whom is the daughter of Bro. Cookson.

I attended worship with my old friend again in the evening; the house was full; the sermon was from Luke xv: 4, 5. It appeared as if every heart was open to receive the word of life. After the sermon, hymns were sung, and while the whole congregation were singing, the anxious, who had previously been invited, went to the pew in front of the pulpit, and after a few remarks from the pastor, several of the brethren engaged in prayer; an opportunity was then given for any who felt it their duty to speak, to do so, when several who in the morning of that day felt themselves as lost sheep, got up, and stated that they had met with the Shepherd and Bishop of their souls.

I should think that Bro. Cookson would sink under the amount of labor he performs. He has preached every night (with but three or four exceptions,) the last four weeks, and three times each Lord's day, but he looks as healthy as when in Hartford last fall. I responded to this hearty prayer:—"O Lord, let this work continue."

Yours, &c.,

C. R. D.

**INTERPERANCE AND MURDER.**—On Friday last, an Irishman named John Burke, living in the north part of the city, killed his wife, by first striking her on the head with an axe, and afterwards cutting her throat. They were both intemperate persons, and getting into a quarrel, it ended in murder. Burke then jumped into the river, but was taken out after sinking once or twice. The woman has left three small children.

Elihu Averill, Esq., has been chosen President of the Protection Insurance Company, in this city.

**THE BOUNDARY AGAIN.**—It will be seen by our Congressional proceedings, that the Maine boundary question is again assuming a serious aspect. Really we hope, and trust, and pray, that the United States and Great Britain may not come to blows about this matter. It looks threatening, we confess, but there is no intelligence, and calmness, and virtue, and religion enough in the two countries, to prevent so calamitous a result?

**The Semi-Centenary of the Presbyterian General Assembly** was celebrated in Baltimore Second Church, on the first Sunday of this month, when five thousand dollars were contributed to the General Fund.

**Correspondence of the N. Y. Journal of Commerce.** WASHINGTON, Thursday, March 26. IMPORTANT! MAINE BOUNDARY QUESTION!

A message from the President of the United States, was received in the Senate, transmitting documents and correspondence in relation to the occupation of a part of the State of Maine by British troops. The matter has assumed a new aspect, and it would seem that, if we would escape national disgrace, we must do something besides talking in this business. I did not hear the correspondence read, if it was read, but I understand it is now openly avowed by the British authorities, that they have taken possession of what they call the "disputed territory," and intend to maintain it; and they demand that the possession which has always been kept there by the State of Maine, shall be withdrawn. In the event of neglect to withdraw it, they distinctly threaten us with the "consequences." The amount of this, is that if we do not abandon the territory to them, they will drive us out of it. Mr. Forsyth demands the withdrawal of the British troops, and the adjustment of the question of right to the territory.

The matter seemed to produce no excitement in the Senate, because the character of the correspondence has been known for some days.

Mr. Williams, of Maine, said he was glad the question was thus brought to an issue. Mr. Davis, of Mass., said, it was now evident that we could temporize no longer. We must assert our rights, or abandon them. We should no longer admit that any part of our territory was in "dispute." He regretted that he had ever allowed the use of the phrase "disputed territory." There was no dispute about it; there was an intrusion upon it by the British authorities.

Mr. Webster expressed his deep regret that the two countries were likely to come into collision, not on the main question, but on intermediate and collateral matters. It was unfortunate that however pacific might be the disposition of England, or of this Government, the question was one that was likely to fester and become a matter of collision between the inhabitants of the two sides of the line.

This correspondence, earnest as was the tone that it assumed, turned not upon the main question, but on the manner in which the agreement respecting the occupation of the territory *ad interim* had been fulfilled. These questions would be multiplied, and become more and more exasperated and exasperating, the longer they were left open. It was important to both countries to settle the ulterior question. It was necessary that the adjustment of the question should be urged, as far as the power of national intercourse would permit.

Mr. Williams, of Maine, said, for 25 years, we have heard of the pacific disposition of the British Government on this subject; and she would be of the same disposition 25 years longer, if we would permit the question to remain as it is. But the period has arrived when she can no longer occupy the territory peacefully. What does she do now? Why she persists in that occupancy. Would any American citizen consent to this? He concurred with Mr. Davis that it was an error to allow that any part of our territory was in dispute. There was no dispute on the subject till 1814. Great Britain made the dispute. The moment we attempted to bring it to a close she threatened us with "consequences." He was anxious to put the question in such a shape that the right to the territory would be settled. The time, he repeated, had arrived when Great Britain could not delay the settlement of the question, and finding that, she took possession of the territory and threatened us with the consequences. He was glad that it was so. He rejoiced that the matter was now in such a state that it must be settled.

The Message was referred to the Committee on Foreign Affairs, and ten thousand extra copies ordered to be printed.

**INDEPENDENT TREASURY.**—In the House of Representatives, Mr. Jones, from the Committee on Ways and Means, reported the Independent Treasury Bill, as it came from the Senate, without amendment. It was committed to the Committee of the Whole on the state of the Union.

The Treasury Note bill has passed both Houses, and become law.

The Buffalo Commercial mentions, on the authority of a gentleman from Toronto, that instructions have been given by the British authorities for the immediate erection of a line of block houses, extending from Fort Erie, opposite Buffalo, to Chippewa, a distance of about twenty miles.

**LATE AND IMPORTANT FROM TEXAS.**

A NEW REPUBLIC ORGANIZED!—Advices from New Orleans from Galveston to March 7th, say that two companies of volunteers were to be raised at Houston for the frontiers. The remains of Mr. Eldridge, the editor of the Houston Star, were buried with military honors by the Milan Guards. Several keel boats are now running between San Jacinto and Houston.

The Mexican forces are at Monterrey, and have not crossed the Rio Grande, but fear the Texans will. The Texas treasury issues no more promissory notes. New wharves, stores, &c., are going up at Galveston. A line of four horse coaches runs from thence to Velasco. Mr. McIntosh is appointed the Charge to France. E. P. Walden, Secretary of Legation. The Picayune adds some more authentic items; The Federal army, after an unsuccessful attack upon Monterrey, retired to Guerrero and Laredo on the Rio Grande, where they organized a new government for the Republic of Rio Grande, and installed a General Council. *Jesus de Cardenas*, a lawyer of Tamaulipas, is President, and Canales chief of the army.

The new government is calling volunteer aid, and expects to receive from Texas and the United States, it is said that it will be more liberal with quantum of bounty than any other government ever was. The property of the Church and Convents, including their large landed estates will be appropriated for the pay and bounty of the volunteers.

A party of Camanches, about 500 in number, in Mexico, destroyed and pillaged in every quarter, and fell upon 200 of Arista's troops, and killed every one. The Lipan and Towakanoe Indians are preying on travellers and on traders in small parties near Ponsales, San Antonio, &c.

**ACQUITTAL OF JAMES WOOD.**—The trial before the Court of Oyer and Terminer at Philadelphia, of James Wood, the confederator, for the murder of his daughter, Sarah Ann Peak, last Autumn, was closed Friday night at ten o'clock. The jury bringing in a verdict of "NOT GUILTY, on the ground of insanity." Wood remains in the custody of the Court under the Act of Assembly providing for such cases, and will be immediately removed from prison to a lunatic asylum, there to be confined as long as his condition may seem to require.

The Nantucket Inquirer states that one of the whale-ships which has recently arrived there from the Pacific, is estimated to have cleared more than a dollar an hour, besides interest on cost, &c., from the time she sailed, until the hour of her arrival home. About twenty Nantucket whalers are expected home this year.

From the N. Y. Commercial Advertiser, March 28. LATE FROM CHINA.

By the ship Albion, Captain Lovett, we have a file of the Canton Register, (now published at Macao,) to the 3d of December inclusive. This arrival brings intelligence of the final and external prohibition of trade between England and China, so decreed by the Chinese authorities. Whether they will not change their minds hereafter, upon compulsion, remains to be seen.

On the 27th of October an edict was issued, insisting upon the immediate surrender of the murderer of Lin Weihe, the signing of the bond required from foreign vessels, and the departure of the opium ships and the proscribed foreigners; and in the event of failure to comply with these demands, forbidding any supplies of food or water to be furnished to the English, and commanding the soldiery to "advance upon the English barbarians, seize them and deliver them up."

On the 28th orders were issued for the expulsion of all the English remaining at Macao.

On the 3d of November the affair took place at Hong Kong, in which the Chinese junk suffered so severely. From that date to the 14th, the Chinese fired occasionally upon the ships, and on the 14th all the English ships had removed to Toonkoo Bay. Previous to this, however, some of the Captains went on shore, were attacked by the Chinese military and compelled to fly, one of their number being wounded.

The Register of Dec. 3d announces the sale of the British ships Triumph, Sir Charles Malcolm and Cambridge, to American merchants. Also a rumor from Canton that all the foreign trade would be stopped on the 6th—and another that it was only the trans-shipping trade between Canton and the British ships at Toonkoo that would be stopped. The Hong merchants had petitioned for its continuance.

**LOSS OF THE BARK BURLINGTON.** (OF BOSTON.) AT SEA, BY FIRE.—This vessel was built in Brighton in 1833, owned in Boston, and was on her passage from New Orleans to Liverpool, loaded with cotton. She was in the Gulf Stream at the time she was struck.

Tuesday, March 10th, at 9 P. M. the ship was struck by lightning at the main-topmast head, which came down the topsail sheets through the larboard passage, and set our cargo on fire; from the 10th to the 18th all hands were employed in pumping and pouring water through the holes in the deck, which were bored with a large auger; on the 18th, being completely exhausted and unable to work any longer, the packet ship St. James fell in with us; Captain Sobor, with the greatest kindness and humanity, received us all on board. We left the ship at 6 P. M., the fire blazing 10 feet above her decks; at 8 P. M., the unfortunate bark Burlington burst open and sunk. Bangs Hallet, Captain, John Girdle, First Mate. Crowel, Second Mate. 10 Seamen.

**IN TROUBLE.**—The Winnebagoes have refused to remove, agreeably to the terms of their treaty with the U. S. Government, and General Atkinson has received orders, it is stated, to remove them at all hazards.

The number of revolutions the paddle wheels of the British Queen performs in coming from Portsmouth to New York is now ascertained with great accuracy by means of a clock attached to the machinery. During her recent voyage from Portsmouth, the number of revolutions were two hundred and ninety-one thousand eight hundred and forty-eight. Diameter of paddle wheels thirty one feet.

**FIRE AT PHILADELPHIA.**—The extensive steam turning and machine shop, in Sterling Alley, below Fourth street, was destroyed by fire on Thursday morning. Loss of the occupants, Messrs. M'Fadden & Baker, \$10,000 or \$11,000.

An extensive fire occurred in New Orleans on the night of the 13th inst. The principal sufferers were, David Felt & Co., Stationers, 24 Charter st., destroyed—insured, \$24,000; Chittin, dry goods store, No. 26 do., destroyed; J. Tulane, clothing store, No. 28 do., destroyed; Smith & Cantzon, saddlers, No. 30, corner Charter and Customhouse streets, destroyed—and several other buildings adjoining, considerably injured. All the buildings destroyed were extensive, and contained a great quantity of valuable goods.

A large stable near the corner of Troup street, and Exchange street, in Rochester, N. Y., was destroyed by fire on Sunday night last, and eleven horses were burnt, and it is feared that two boys who slept in the stable, also fell victims to this destructive fire.

**DREADFUL FIRE.**—The dwelling of Mr. Levi Stephens, near the village of Almond, N. Y., caught fire in the night of the 25th. Mr. and Mrs. Stephens, with three children, were from home. Six of the younger children were left at home with Mr. Wygant, the village schoolmaster, who was boarding with Mr. Stephens. When Mr. Wygant awoke, the whole interior of the house was mostly on fire, and it was with much difficulty that he succeeded in rescuing a son of about sixteen, who was confined by severe lameness, a daughter aged about fourteen, and two sons, of the ages of ten and seven years, who lodged in the second story—one of whom leaped from the head of the burning stairs, through the flames, into Mr. W.'s arms, whilst the other ran down the stairs, through fire and flame, and fell exhausted at Mr. W.'s feet. But the most melancholy part of the story remains to be told. In the bed from which the lad of ten escaped, lodged two other little sons, of the ages of nine and five years. On the alarm being given, the eldest awoke and appeared in the flames, at the head of the stairs, with the two lads mentioned above, and might have taken his chance of escape with them, but, unwilling to leave his little brother behind, he returned after him, and while he was endeavoring to help him from the bed, they were both enveloped in a dense and furious flame, and were consumed, locked in each other's arms, as was evident from their remains, found among the ruins of the house.

**MURDER OF AN AMERICAN CITIZEN AT BUENOS AYRES.**—The Buenos Ayres Packet, of December 28, contains several documents from the American Consuls at Montevideo and Buenos Ayres, in relation to the barbarous murder of Mr. Amos Prescott, a citizen of the United States, (said to belong to Boston,) near the Tuyo, about the 16th November, by order of General Riego, commander in chief of the Revolutionary party. A letter from the American Consul at Buenos Ayres to the American Consul at Montevideo, pronounces this affair "one of the most horrid and outrageous acts of murder ever committed in any civilized country"—and he says he has called upon the Government of Buenos Ayres for the arrest and detention of the murderers, and the protection of the family of the unfortunate man.

**MELANCHOLY SHIPWRECK.**—A gentleman from Cohasset informs us that yesterday morning, before daylight, a brig went ashore on Cohasset Rocks, and went to pieces immediately. Her upper works drifted ashore, and the Captain and three of the crew were saved. Four of the crew were drowned. Scituate light was mistaken for Boston light, and the brig was so far in before the mistake was discovered, that she could not work off against the heavy sea from the N. E., and a head wind. We are unable to learn the name of the vessel or the Captain—but it is reported that she belonged to Portland, and was from Matanzas, bound to Boston, loaded with molasses.—Boston Mercantile Journal of March 27.

The barn of Mr. Woolston, in Wilmington, Del., was destroyed by fire on Saturday night, and five horses and two cows burned to death.

On Saturday last, Dea. John Whitmore, of East Bridgewater, Mass., entered upon his 106th year in good health. He was born March 17th, 1734-5, O. S.

**EAST WINDSOR THEOLOGICAL INSTITUTE.**—The general catalogue of this seminary for the present year has been forwarded to us, from which it appears that the present number of the Faculty is four—number of students in the present class, 26. The whole number who have entered the institute is 75, of whom 37 have completed their course, and two have died.

The steamboat New York, which was nearly destroyed by fire more than a year since, and which was a great favorite with the public, has been put in complete repair, and placed on the line between New Haven and New York. She made her first trip on Tuesday.

We learn from the New Haven Herald, that the Hon. Perry Smith, U. S. Senator from Connecticut, lies dangerously ill at his residence in New Milford.

**HORRIBLE ACCIDENT.**—After the return of the passenger train from Philadelphia to Baltimore on Saturday, as the men employed about the depot, were putting a car into the car house, a terrible accident happened. The persons employed for the purpose, were of course behind the car, and not supposing it possible that any person could be on the track in the house, they shoved the car until it reached its place against another car. One of the men, on going to the back of the house, beheld the horrid sight of the mutilated body of a small boy lying beneath the car. His head had been completely crushed, and a gore of blood was upon the platform of the car, and on the ground. It is supposed that the boy had caught hold of the platform, and swinging himself by his hands, hung there while the car was in motion until the two vehicles came in contact with him. The Baltimore Sun states that the body was identified as that of a lad named Lanchart Mackey, aged 13, son of a German shoemaker, residing in Laight street.

Terence Dunn and his wife, keepers of a groggery, were arrested and imprisoned in New Orleans on the 14th inst., charged with having murdered a boatman, by beating him with a club.

A new mode of spending money has lately become the fashion in Paris, which although more harmless than many others is still absurd enough in its way. It is the binding of books, at the cost, in some cases, of a thousand dollars per volume!

**SPRING AT THE SOUTH.**—A Charleston paper represents the Spring at the South as unusually forward; fruit trees in full blossom; willows in full foliage; figs budding conspicuously;—and the whole vegetable world following suit. Green peas were plenty at New Orleans, on the first of the present month.

**BOLD PROCEDURE.**—Thirty-two physicians of St. Clairsville, Louisiana, and its vicinity, have threatened to refuse medical attendance to any one who shall support the bill before the Legislature of that State, making disinterment of dead bodies for dissection a State Prison offence.

A clergyman of the Methodist church, named W. P. Brownlow, who is the editor of the Elizabethtown (Tennessee) Whig, was fired at recently, while sitting at his writing table, through a window, two balls passing through the glass, and within a few inches of his breast. He was fortunately unharmed.

**PIN LODGED IN THE EAR.**—The last number of the Medical and Surgical Journal contains an account of a recent event in England, where a young woman nearly lost her life by allowing a pin, with which she was picking her ear, to fall into it. The day when the accident occurred is not mentioned, but she entered the Hospital on the 25th of January 1839, and it was not until the 28th of May following, four long months, (during which she suffered the most excruciating torment, two drachms of laudanum per day affording her no relief, nor inducing scarcely a moment's sleep,) that the pin was discovered and extracted.

In England, every man is subjected to fine, who is found working on a railroad track. In this country to judge from the "rail road disasters" which are chronicled every day, the penalty is death.

**BROWBEATING A LAWYER.**—At a late trial before a Justice of the Peace in Mount Vernon, (Ky.) a lawyer who was concerned in the case had the temerity to call the Justice a meddlesome fellow and a rascal—upon which the dignitary arose, and taking up the bench upon which he had been sitting, with a single sweep brought it in contact with the side of the lawyer's head, with such judicial force that the learned counsel was prostrated, and the trial finished.

A certain learned judge, being asked what he would do if a man owed him 40¢. and refused to pay him—"Rather than bring an action with costs and uncertainty," said he, "I would send him a receipt in full of all demands—Ay," said he, recollecting himself, "and I would moreover send him \$1. to cover all possible costs."

**IGNORANCE AND ERROR.**—It is almost as difficult to make a man unlearn his errors, as his knowledge. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must first erase. Ignorance is contented to stand still with her back to truth; but error is more presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her foot-steps, has further to go, before she can arrive at the truth, than ignorance.

**MARRIED.**

In this city, on the 24th inst., by the Rev. Mr. Daggett, Mr. John Boyd, to Miss Margaret Patterson.

In this city, 18th inst., by Rev. Mr. Sprague, Mr. Chester Cooley, of this city, to Mrs. Laura A. Horton, of Windsor.

At Manchester, by Rev. D. Avery, Mr. Emery Williams, of Vernon, to Miss Charlotte A. Loveland, of Glensbury.

At Stonington, on the 12th inst., by Rev. J. Anderson, Mr. Joseph A. Burdick, of Rhode Island, to Miss Margaret Magruder, of Pennsylvania.

At Stonington Borough, on the 15th inst., by Rev. J. Anderson, Mr. Gilbert Wheeler, to Miss Angelina B. Wood, both of Stonington.

At Torrington, 18th inst., by Rev. Mr. Veil, Mr. Truman A. Curtis, of New Hartford, to Miss Laura Woodward, daughter of Griswold Woodward, Esq.

**DIED.**

At Suffield, March 29th, Rachael Ann, daughter of James M. and Rachael Morse, aged 4 years.

At Tolland, Mr. Ira West, aged 88.

At Rocky Hill, March 25th, Alexander Grimes, aged 95.

At New Haven, on the 28th ult., Mr. Jason Morris, aged 35; on the 26th, Mr. Lewis Simons, aged 59; on the 27th, Isabella, daughter of the late Jas. P. Donnalui, aged 4 years; on the 27th, son of Mr. Martin Goodwin, aged 2 years; on the 27th, Mr. Edward H. Gordon, aged 20; on the 27th, Mrs. Elizabeth Newcomb, aged 65.

At New Haven, on the 29th ult., Thomas Dixon, (colored) aged about 75. Dixon was a faithful, honest man. He came into this country, during the Revolutionary war, the slave of an Irish officer in Lafayette's army, and was present at many of the battles for Independence. He was freed soon after the war, and for many years he has been an industrious and faithful laborer in this town.

**Slips in the 1st Baptist Meeting-house will be rented for one year, at Public Auction, on Tuesday evening, 7th inst. Sale to commence at 6 o'clock.**

The Annual Society Meeting will occur Wednesday evening following, at 7 o'clock.

GILES P. GRANT, A. F. HASTINGS, ELISHA CUSHMAN, DAN'L TOWNSEND, HENRY HASTINGS, F. CANFIELD, Society's Committee.

April 3. 3

**NOTICE.**—The Fairfield County Baptist Ministerial Conference will hold their next quarterly meeting at the house of Br. Addison Parker, in the village of Danbury, on Tuesday, the 14th day of April, at 2 o'clock, P. M.

WILLIAM BIDDLE, Sec'y.

**NOTICE.**—The Board of Managers of the Connecticut Tract Society will meet at the above place, (Br. Parker's), on Wednesday the 15th day of April, at 12 o'clock.

WILLIAM DENISON, Pres't.

**NOTICE.**—The next quarterly meeting of the Sabbath School Society of the Hartford Association, will be held with the Baptist church in New Britain, on the second Wednesday (8th day) of April, 1840, at 1 o'clock, P. M.

This organization for the benefit of our Sabbath schools, is but commencing; and we believe it may be a means of exerting a happy and powerful influence upon the interests of our denomination within the bounds of the Association, but in order that we may enjoy all the benefits it is capable of conferring, it is absolutely necessary that every Minister, Church, and Sabbath School Society within said bounds, should exert themselves prayerfully and efficiently in its behalf. Can we not, will we not come up to this great moral engine, and work it with all the means that God has given us for this purpose? We hope that every Church and Sabbath School will appoint delegates in season for them to make all necessary arrangements to be present, and give interest to the meeting. Especially is it desired that the church with whom we intend to meet, will have their Sabbath School collected and in efficient operation for the season, prior to that day.

WILLIAM REID, Clerk.

**Baptist Board of Foreign Missions.**

The next annual meeting of the Board of Managers of the Baptist General Convention of the United States, will be held in the Baptist Tabernacle, Mulberry street, New York, on the last Wednesday of April, at 10 o'clock, A. M. The Rev. Thomas Meredith, of Raleigh, North Carolina, is appointed to preach the annual sermon, in case of his failure, the Rev. Dr. Welch, of Albany, N. Y.

BARON STOW, Rec. Sec'y.

Boston, Feb. 28, 1840.

**New Goods.**

J. W. DIMOCK & CO., MERCHANT TAILORS, have just received their Spring supply of Cloths, Cassimeres and Vestings, (of late importations) which they are disposed to sell on reasonable terms for cash, or approved credit. Trimmings in great variety kept constantly on hand, suited to the trade. Spring Fashions received.

N. B. All orders executed, with promptness, and particular attention paid to the Mechanical department.

April 3. 3

**New Goods per British Queen.**

A. F. HASTINGS, has returned from New York, with a splendid variety of Spring Goods of the most recent importations.

Prints, of entire new designs. Rich Silks, of various descriptions, Bombazines, Shawls and Handkerchiefs, Cambrics and Muslins, Lace Goods, Hosiery, Gloves and Mitts. Umbrellas, Parasols, &c. &c.

Also, a lot of Broadcloths, Cassimeres and Vestings, which are unusually cheap and desirable.

Goods for Men's and Boys' summer wear.

Many of the selections were from importations by the British Queen, and other late arrivals.

The Goods are now for sale at the lowest market prices, and purchasers are respectfully invited to call and examine.

March 27. 2

**New Store and New Goods.**

TWEEDY & BARROWS have taken the New and Spacious Store, No. 263 Main street, where they are now opening, and will continue to open through the season, an entirely New and Extensive Stock of English, Swiss, German, French and Domestic Dry Goods, which will be sold as cheap as at any other Store whatever, either in Hartford, or any other place. Our motto is "Cheap for Cash," and we are determined to fulfill it to the letter. Call and see at 263 Main St.

March 27. 2

**Wanted Immediately.**

A STEADY, industrious lad, 16 or 17 years old, as an apprentice to the Blacksmithing business. One who can come well recommended, may expect liberal encouragement. Enquire of the subscriber at Tolland Centre.

SHELDON EATON, Tolland, March 24, 1840. 2

**New Series of School Books.**

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 189 Main st., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies; stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson, of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Goring, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

SECOND—The "READER'S MANUAL," by John Hall, designed for common schools, with short and comprehensive rules for reading correctly. Stereotype edition.

THIRD—"PRIMARY READER," by John Hall, Esq., for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patron



## POETRY.

## MOSES AND PHARAOH'S DAUGHTER.

For the Christian Secretary.  
 "My dearest youth—my father's trust,  
 Proud Egypt's favorite one,  
 My foster-child whom I have nursed,  
 My future hope—my loved—my first—  
 Wilt thou become my son?"

My father's crown, say, wilt thou wear,  
 And be his daughter's boy?  
 Say, wilt thou Egypt's sceptre bear,  
 And be the king's beloved heir,  
 And happiness enjoy?"

Thus spake the foster-mother queen—  
 And he whom she addressed  
 Was one she had forsaken seen—  
 The little stranger taken in,  
 And cherished, and caressed.

A wretched slave the lad was born—  
 And could he now refuse  
 An offered crown—and back return  
 To slavery, disgrace, and scorn?  
 He hesitates to choose!

By faith he looks beyond the bound  
 Of mortal life and care—  
 Then turning back to Egypt's ground,  
 Beholds his brethren toiling round—  
 Oppression's load they bear.

By faith, again, he looks above—  
 Sees God upon his throne,  
 And reads the promises of love  
 To Israel made—his heart they move—  
 "Shall I be Pharaoh's son?"

My God, who rules the earth and skies  
 Exceeds this offer fair—  
 He gives me life—my wants supplies—  
 And, in his loving-kindness, cries,  
 "Moses, become my heir!"

A crown of life I'll give to thee—  
 In Heaven my kingdom lies—  
 Thy throne at my right hand shall be,  
 Thy kingdom last eternally,  
 Where pleasure never dies."

He has a crown of life to win—  
 An earthly crown to lose—  
 A sinner saved—or slave to sin,  
 His choice eternity takes in—  
 "The heavenly crown I'll choose."

God's people here afflicted are—  
 With them I take my lot—  
 Reproach with them I rather bear,  
 Than be the king of Egypt's heir!—  
 His crown!—I need it not!"

Hartford, March, 1840.

## MISCELLANEOUS.

**ANECDOTE—ACCOUNT OF REGINA.**  
 A little girl of Wurtemberg, who was carried away from her mother, by the Savages in North America, and after nine years absence, restored to her. Taken from a narrative, written in Danish, by Pastor Roone, of Elsinore.

Many years ago, several German families left their country and settled in North America. Amongst these was a man from Wurtemberg, who, with his wife and a large family, established himself in Pennsylvania. There were no Churches or Schools then in that neighbourhood, and he was obliged to be satisfied with keeping the Sabbath at home with his family, and instructing them himself to read the Bible and pray to God. He used very often to read the Bible to them, and always used first to say, "Now my children, be still and listen to what I am going to read, for it is God who speaks to us in this book." In the year 1754, a dreadful war broke out in Canada, between the French and the English. The Indians took the side of the French, and made an excursion as far as Pennsylvania, where they plundered and burned the houses they came to, and murdered the people. In 1755, they reached the dwelling of the poor family from Wurtemberg, while the wife and one of the sons were gone to a mill, a few miles distant, to get some corn ground. The husband, and the eldest son, and the two little girls, named Barbara and Regina, were at home. The father and his son were instantly killed by the savages, but they carried the two little girls away into captivity, with a great many other children, who were taken in the same manner. They were led many miles through the woods and thorny bushes, that nobody might follow them. In this condition they were brought to the habitations of the Indians, who divided amongst themselves all the children whom they had taken captives.

Barbara was at this time ten years old, and Regina nine. It was never known what became of Barbara: but Regina, with a little girl of two years old, whom she had never seen before, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her, but he was sometimes from home for weeks together, and then these poor children were forced to go into the forest to gather roots and other provisions for the old woman, and when they did not bring her enough to eat, she would beat them in so cruel a manner, that they were near being killed. The little girl always kept close to Regina, and when she knelt down under a tree, and repeated those prayers to the Lord Jesus, and those hymns which her father had taught her, then the little girl prayed with her, and learned the hymns and prayers by heart. In this melancholy state of slavery, these children remained nine long years, till Regina reached the age of nineteen, and her little companion was eleven years old. They were both fine looking girls, particularly Regina. While captives their hearts seemed to have always been drawn towards what was good. Regina continually repeated the verses from the Bible, and the hymns which she had learned when at home, and she had taught them to the little girl. They often used to cheer each other with one hymn from the hymn book used at Halle, in Germany: "Alone, yet not alone I, though in this solitude so drear." So constantly hoped that the Lord Jesus would, sometime, bring them back to their Christian friends. In 1764, their hope was realized. The merciful providence of God brought

the English Colonel Bouquet to the place where they were in captivity. He conquered the Indians, and forced them to ask for peace. The first condition he made was, that they should restore all the prisoners they had taken. Thus the two poor girls were released. More than 400 captives were brought to Colonel Bouquet. It was a woful sight to see so many young people wretched and distressed. The Colonel and his soldiers gave them food and clothes, and Colonel Bouquet brought them all to a town called Carlisle, and published in the Pennsylvania newspapers, that all parents, who had lost their children, might come to this place, and in case of finding them, they should be restored to them. Poor Regina's sorrowing mother came, among many other bereaved parents, to Carlisle; but alas! her child had become a stranger to her; Regina had acquired the appearance and manner, as well as the language of the natives. The poor mother went up and down amongst the young persons assembled, but by no efforts could she discover her daughters. She wept in bitter grief and disappointment. Colonel Bouquet said, "Do you recollect nothing by which your children might be discovered?" She answered that she recollected nothing but a hymn, which she used often to sing with them, and which was as follows:

"Alone, yet not alone am I,  
 Though in this solitude so drear;  
 I feel my Saviour always nigh,  
 He comes the weary hours to cheer.  
 I am with him, and he with me,  
 Ev'n here alone I cannot be."

The Colonel desired her to sing this hymn. Scarcely had the mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the Colonel restored the daughter to her mother. But there were no parents or friends in search of the other little girl; and it is supposed that they were all murdered; and now the child clung to Regina, and would not let her go; and Regina's mother, though very poor, took her home with her. Regina repeatedly asked after "the book in which God speaks to us." But her mother did not possess a Bible; she had lost every thing when the natives burnt her house. She resolved to go to Philadelphia and buy one there, but the pastor Muhlenberg, of that place, gave her one. It was most extraordinary that Regina still retained her early instructions, and was able to read it immediately.

In how remarkable a manner did the Lord realize his words, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

And what reward did the mother, who had diligently taught her children while yet in infancy, the word of God, receive in finding her lost daughter, by the means of those instructions? Why do so many parents forget to communicate this best of gifts to their children? To dress and adorn them, to leave them earthly treasures, to advance them in their life time to honor and dignities—these they trouble themselves much about; but to teach them to know their Saviour, to pray to him, to love and obey him: how many neglect these things! But what folly! For, "what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

## RESPONSIBILITY OF SOCIETY TO INDIVIDUALS.

An excellent divine of this city, a friend of ours, said to us one day, "We have not yet learned the responsibility of society to individuals. We talk much of the responsibility of individuals to society, but we forget that society is bound to protect all her children."

I was some time since dining with a distinguished Judge of the King's Bench, in London. The conversation turned, as you may well imagine, on the condition of the poor. I said to the Judge:

"Sir, do you observe those poor children, ragged and encrusted in filth, which you passed to-day, in driving from your house to Westminster Hall?"

"No; I observed none."

"Yet you must have passed some hundreds?"

"It is very likely; but it did not occur to me to observe them."

"And what must be the fate of these poor children?"

"Some of them will die of disease, some may emigrate, and some I shall probably hang."

"What means can they have of obtaining an honest and honorable living?"

"I am sure I do not know."

"Is there any alternative for them but to beg, to steal, or to starve?"

"I presume not."

"And have you considered their condition; ascertained their wants; and done what you could to avert the evils to which they are exposed?"

"Not at all. I have been otherwise engaged."

"Let me tell you then, sir, that I would rather take my stand at the day of Judgment, with those you hang, than with yourself."

"Sir, do you intend to insult me?"

"By no means. I would simply assure you that I regard those you will doom to be hung, as less guilty than yourself. God has given you talents, education, wealth, and a commanding position in society, and yet you can pass daily, unnoticed, hundreds of young beings, who, as they grow up, must necessarily beg, steal, or starve. You do not see them; you do not think of their wretched condition; you do nothing to save them from that crime on which you hereafter may sit in judgment; and am I to regard them as guilty, and you as innocent?—you who might, had you put forth your hand, have saved them from falling victims to a corrupt and corrupting social organization?"

The rich man, the man of talents and education, occupying an honorable and important post in society, who can forget the poor and exposed, fail to observe the thousands growing up for the prison or the gallows, and refuse to labor day and night to save them from the doom which must await them, is, of all the victims of society, the one most sincerely to be pitied, and whose hard lot is the one least of all to be envied.—*Boston Quarterly Review.*

## A RIDDLE.

There is a creature who is a citizen of the world, who travels incessantly. He removes every thing. He is mute, yet speaks all languages, and is the most eloquent of orators. He appeases all quarrels, all tumults, and he foment and encourages all laws and lawsuits. He excites courage and instigates cowardice; braves all seas, breaks down all barriers, and will never sojourn any where. He diminishes all geographical distances, and increases moral ones. He makes rougher all social inequalities, or levels them. He has power over all trades. He procures repose, and banishes sleep. He is the strong arm of tyranny, and the guarantee of independence. Virtue despises, and yet cannot do without him. His presence gives birth to pride; his absence humbles it. He is audacious, imperious, and impudent; he is benevolent and willing to relieve. He is the best of friends, and the most dangerous of enemies; the wisest, and most fatal, of advisers. At the voice of the prodigal he transforms his land and house into dust which may be given to the winds; and he assists the provident man to heap up his savings. Innocent himself, he corrupts innocence. He provokes all crimes, protects all vices, and attacks all virtues. He is not less the idol of universal worship. Nations, individuals, contend for his exclusive possession, although he is their mutual and necessary interpreter. He causes pleasure and satiety. He is equally serviceable to caprices and wants, as to tastes and passions. He gives nourishment and toys to infancy; and he is nourishment and toys to old age. He conveys bread to the mouth of the paralytic, and daggers to the hand of the assassin. He is deaf to the poor who implore him; and forces himself upon the rich who prostitute him. He is the maker of many marriages, and the divider of numerous families. His natural disposition is to travel unceasingly. He is fit for every kind of service, but, withal, a wanderer. If he comes to you it is but to leave you. If you retain him, he is good for nothing—he sleeps. Take care that he returns, for he knows how to do every thing; he is successful in all. If you want employment, titles, honors, or even absolutions, address yourself to him; he knows all the magazines; he has all the keys. Are you weak, or powerful? No matter, he will make you either a Cæsar or an Iulus. Are you a Racine, or a Cavois—a Rochefoucault, or the Jew Samuel? No matter, he will open to you the pavilions of the Tuilleries. Are you the niece of Mazarine, or of Villars—of Isaac or of Prætorius? No matter, he will make you a duchess. He is indispensable: without him, princes would be obliged to make their own shoes; the ugly Martha would have remained unmarried; Bouvard would be a mechanic; and Rhodope would be a modest woman. He is in the midst of all good and all evil. He burned Copenhagen, and built St. Petersburg. He is inactive, and yet the universal mover. He is inanimate, and the soul of the world. In the plenitude of his power, would he bestow health, he sends Hippocrates; would he defly death, he raises pyramids. Lastly, sprung up from the dust, he is regarded as a divinity. But of whom or what are you speaking!—*Of money.*

## ANECDOTE.

From the 'History of New England.'

BY LAMBERT LILLY.

Dr. Hooker was universally respected for his excellent qualities. He was remarkable among other things, for his mildness. A story illustrating this trait in his character is still preserved.

It is said that he was once suddenly awakened, in the night time, by an unusual noise in the cellar of his house. He suspected that some person had crept in without leave, and immediately arose, dressed himself, and went silently to the foot of the cellar stairs. There he saw a man, with a candle in his hand, taking pork out of a barrel.

Mr. Hooker stood still, and looked on till he had taken out the last piece. He then stepped towards him, and accosted him in perfectly good humor. "Neighbor," said he, "you act unfairly; you ought to leave a proper share for me."

Thunder-struck at being detected, and especially by a man of Mr. Hooker's character, the culprit fell at his feet, condemned himself for his crime, and implored his pardon. Mr. Hooker cheerfully forgave him. He, however, seriously admonished him for his fault, and then made him carry half the pork to his own house.

At Court of Probate holden at Berlin, within and for the District of Berlin, on the 18th day of March, A. D. 1840.

Present, JOSEPH WRIGHT, Esq., Judge.  
 UPON the petition of MARIA J. PIER, of Berlin, in the County of Hartford, shewing to this Court, that she is guardian of Henry Pier, and Paul B. Pier, of Berlin, within said district, minors. That said minors are the owners of real estate situated in said Berlin, viz:

The home lot so called of the estate of Paul Pier, late of Berlin, within said district, deceased, bounded north on land of Benjamin Slater and John Osgood, south and east on high-way, west on Ira E. Smith, containing about thirteen acres of land. Also one other piece, bounded north and east on high-way, west on Elam Slater, south on Samuel Hart, containing seventeen acres of land; both of said pieces subject to the life estate of the said Maria J. Pier, widow of said deceased.

Also one other piece, bounded north, west, and east on land of Ira E. Smith, south on high-way, containing about seven acres, called the horse plain lot—said minors' right valued at about three hundred dollars. That the avails of said property are needed for the support and education of said minors, and that the last described piece must be sold to purchase a claim held against the other described pieces—praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition be heard at the Probate office in said district, on the 23d day of May next, at 1 o'clock, P. M. Certified from Record.

E. A. PARKER, Clerk.

## NOTICE.

The Subscribers having been appointed Commissioners on the Estate of Miron Remington, late of Suffield, deceased, hereby give notice that they will meet at the late residence of the deceased on Monday, the 9th day of March, and on Monday, the 10th day of August next, to receive and decide on all claims, presented against said Estate.

JOHN LEWIS, HORACE SHELDON, } Commissioners.

## BOOKS.

THE subscribers, successors of Canfield & Robins and Gurdon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.  
 Calnet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.

Cruden's, Butterworth's, and Brown's Concordance. Home on the Critical Study of the Scriptures.

Do. on the Psalms.  
 Fuller's Works.  
 Dwight's Theology.

John Bunyan's Works.  
 Paley's Works.  
 Clark's Discourses.

Burton's Village Sermons. Saurin's Sermons. Wayland's do. Jay's do. Payson's do.

Jay's Lectures.  
 Jay's Exercises.  
 Jay's Prayers.

Jahn's Archaeology.  
 Hug's Introduction.  
 Stor and Platt do.

Lowth's Isaiah. Lowth's Hebrew Poetry.  
 McEwen on the Types.  
 Howe and Bates' Works.

Stewart on Romans and Hebrews.  
 Mc Knight on the Epistles.  
 Barnes' Notes—Gospels, Acts, Romans, Corinthian and Isaiah.

Hodge on Romans.  
 Prideaux's Connexions. Shuckford's do.  
 Newton on the Prophecies.

Knapp's Theology.  
 Dick's Works.  
 Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Madison, Mrs. Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones' do.  
 Doddridge's Family Expositor.

Cottage Bibles.  
 Henry's and Scott's Expositions.  
 The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paraphrase Bible by Coit and Nourse.  
 Wesley's Works.  
 Henry's Daily Commentary.

Plenary Inspiration of the Scriptures, by Rev. S. Noble.  
 Bickersteth's Works.

Evidences of Christianity, by Alexander, Paley, Jennings and Leslie.  
 Tholuck's Commentary on the Gospel of St John.

Lives of Virginia Baptist ministers.  
 Baptists in America, by Cox and Hoby.  
 Young man's Closet Companion.

Good's Better Covenant.  
 Cases of Conscience.  
 Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.  
 Hannah Moore's Practical Piety. Do. on Prayer.  
 Philip's Guide.

Phinney's Lectures.  
 Physical Theory of another Life.  
 Harvey on Moral Agency.

Corner Stone, Way to do good, and Young Christian, by Abbot.

Wilberforce's Practical View.  
 Brownlee's Lights and Shadows.  
 Judd's Review of Stuart.

Cogswell's Manual of Theology.  
 Means and Ends.  
 Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.

Book of Common Prayer, various size and binding.  
 Select Psalms, Canticles, &c. Bishop Melvill's.  
 Campbell on the Four Gospels.

Tyndale's New Testament.  
 Life of Jeremy Taylor.  
 Holy Living and Dying, by do.

Child's Book of the Sabbath.  
 Dominion of Christ.  
 Symington on the Atonement.

Bunyan's Holy War.  
 Walk about Zion.  
 Suddard's Pulpit.

Hill and Valley by Catharine Sinclair.  
 Drelincourt on Death.  
 Memoir of Rev. J. Vail.

Fragments by Dr. Spring.  
 Miller's Clerical Manners. Do. on the Christian Ministry.

Imitation of Christ, by Thos. a Kempis.  
 Mammou.  
 Greenfield's Greek Testament, &c. &c.

Also a general assortment of Miscellaneous, Classical and School Books on the most reasonable terms. School Teachers and Committees, and persons wishing to purchase for libraries, are desired to call and examine for themselves.

ROBINS &amp; FOLGER.

## New and Fresh Goods.

J. ROSEBECK has returned from New York the J. last week with a fresh supply of choice and seasonable GOODS, in his line, to which he solicits the attention of his customers. He deems it altogether unnecessary to enter into a minute description of the articles, but would merely say, that among his rich assortment of Cloths, may be found some articles entirely new, and of desirable colors and patterns.

The success which has attended the exertions of the subscriber, the past year, has animated him to constant and renewed efforts to please all who may be disposed to give him their patronage. The subscriber employs none but the most experienced journeymen and every garment made at his shop will be done in the most fashionable and workmanlike manner, or no pay exacted. He is determined to have but one price fixed to his goods, which, on examination, will be found to be exactly as represented. Those, therefore, in want of any article in his line, will find it for their interest to give him a call. The former friends and customers of the establishment are respectfully solicited to continue their patronage.

JOHN ROSEBECK.

Feb. 28. 50

At a Court of Probate holden at Hartford, within and for the District of Hartford on the 27th day of February, A. D. 1840.

Present, SETH TERRY, Esq., Judge.  
 UPON the petition of Austin Burnham, of East Hartford, in the County of Hartford, shewing to this Court, that he is Guardian of Julia Ann Johnson, of Hartford, within said district, minor: That said minor is the owner of real estate situated in said Hartford viz. One undivided third part of about one half acre of land, bounded east by land in the possession of Anna Andrews, west by land of William W. Turner, and north and south by highway—together with the same proportion in the dwelling house thereon standing, valued at about two hundred dollars. That it will be of advantage to said minor to have said property sold, and the avails thereof invested in other real estate to be conveyed to said minor:—praying for liberty to sell said property for the purpose aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition be heard at the Probate Office in said district on the 12th day of May next, at 9 o'clock, A. M. Copy from Record.

NATHANIEL GOODWIN, Clerk.

## BLANKS.

STAFF and Warrant Officers' Blanks, and Military Executions kept constantly for sale by

ROBINS &amp; FOLGER.

## MITCHELL'S School Geography and Atlas, WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, simplification, and use of maps. Efforts have been made by different Authors, with various success, in regard to adaptation, correct lineations, and matters of fact. Without detracting from their merits, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools), are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraved and will be added to the Atlas, each equal in size to the Map of Europe. Historical remembrances are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.

Hartford, Feb., 1840.



THE subscribers have just received a new assortment of Watches, Jewelry, Cutlery, &c. Also, Silver Spoons and Spectacles, manufactured expressly for the retail trade.

Personal attention paid to repairing all kinds of Watches and time pieces.

STEELE & CROCKER,  
 Exchange Buildings, 192 Main st.

## W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.

REFERENCES—Messrs. E. & J. Farnley, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Lyman, New York.

March 31st, 1838.

## HARTFORD Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where the Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allen,  
 S. H. Huntington, George Putnam,  
 H. Huntington, Jr. Junius S. Morgan,  
 Albert Day, Ezra White, Jr.  
 John D. Russ, Eliphalet Terry, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

## AETNA INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Elm Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas B. Brace, Stephen Spencer,  
 Thomas Belden, James Thomas,  
 Samuel Tudor, Josiah Peck,  
 Griffin Stedman, Daniel Burgess,  
 Henry Kilbourn, Ward Woodbridge,  
 Joseph Morgan, Joseph Church,  
 Elisha Dodd, Horatio Alden,  
 Ebenezer Savage, Ebenezer Seelye,  
 Joseph Pratt.

THOMAS B. BRACE, Pres't.

SIMEON L. LOOMIS, Sec'y.

The Aetna Company has Agents in most of the towns in the State, with whom insurance can be effected.

Hartford, March 30, 1838.

## WALTER S. WILLIAMS, PRINTER.

BOOK & FANCY JOB PRINTING.

Neatly executed at the SECRETARY OFFICE.

THIRD STORY, CORNER OF MAIN AND ASYLUM STS.

BOOKS, SHOW BILLS,  
 PAMPHLETS, STAGE BILLS,  
 CARDS, CHECKS,  
 LABELS, CATALOGUES,  
 HANDBILLS, BLANKS, &c. &c.